

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

## UTPATTI PRAKARANAM

THIRD SECTION

THE PRODUCTION OF THE JAGAT-PHENOMENON

CHAPTER TWENTY FOUR

[MANDAPAAKHYAANAM (13)]

{GIRIGRAAMA, THE WORLD OF ARUNDHATI}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

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**DEDICATED**

**TO**

**ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

रामोवाच  
Rama spoke

[Rama is still unable to grasp the emptiness of world-appearances. He wants to know how both the divine ladies managed to leave one universe and go to another, when he may himself not be able to do so. Even a Knower has to be bound by the solidity rules of the world, even if he is realized. He cannot turn into empty space by will.]

वज्राङ्गसाराद्ब्रह्माण्डकुड्यान्नविडमण्डलात्कोटियोजनसंपुष्टात्कथं ते निर्गतेऽबले। (28.01)

How did those two ladies get out of the thick boundaries of diamond like hard solid worlds, covering distances of millions of Yojanas? (*How did they pass from one solid Creation to another Creation?*)

वसिष्ठोवाच  
Vasishta spoke

क्व ब्रह्माण्डं क्व तद्धितिः क्वात्रासौ वज्रसारता किलावश्यं स्थिते देव्यावन्तःपुरवराम्बरे। (28.02)

What Universe? What solid boundary? What diamond like hardness, since the two divine ladies remain only in the 'space of the harem'!

[It was not any solid group of worlds, staying next to each other.

All this happened inside the harem space; which was actually inside the Brahmin's cottage-space.

All this was just another mind-experience. If the mind believes that there are worlds after worlds existing in the same point of space, then the mind can experience the 'in-between-travel' also among the worlds, by crossing vast distances.]

तस्मिन्नेव गिरिग्रामे तस्मिन्नेवालयाम्बरे ब्राह्मणः स वसिष्ठाख्य आस्वादयति राजताम्। (28.03)

In that very GiriGraama, in that very space of the house, that Brahmin named Vasishta experiences the life of a king.

तमेव मण्डपाकाशकोणकं शून्यमात्रकं चतुःसमुद्रपर्यन्तं भूतलं सोऽनुभूतवान्। (28.04)

In that very tiny corner of the 'dome-space' (cottage-space) which is just void, he (as Padma) experienced the land which spreads out with the four oceans!

आकाशत्मनि भूपीठं तस्मिन्स्तद्राजपत्तनं राजसद्मानुभवति स च सा चाप्यरुन्धती। (28.05)

He and his wife Arundhati (as Padma and Leelaa) experience the palace, the capital city and that country and all that in that empty space only (of GiriGraama house).

लीलाभिधाना सा जाता तया च जसिरर्चिता। (28.06)

And that lady (Arundhati) was born with the name of Leelaa; and she (also) worshipped Jnapti.

(*Arundhati carried the Vaasanaa of devotion to husband and devotion to Sarasvati as her main essence; and these qualities continued in her next birth as Leelaa also.*)

[All the experiences of the three worlds are happening in the GiriGraama space itself.

All the travel experiences from one Brahmaanda to another also is happening in that GiriGraama space itself.

Arundhati's world, Leelaa's world and the next world experienced by Padma also exist inside that minuscule space-point of GiriGraama cottage only. It is similar to a person sleeping in a couch experiencing dreams of various nature in the space place.]

जस्त्या सह समुल्लङ्घ्य खमाश्चर्यमनोहरं

After crossing the wondrous and amazing skies (of long distances) along with Jnapti (as the space-form) (inside that GiriGraama-space only),

प्रादेशमात्रे नभसि सा तत्रैव गृहोदरे, ब्रह्माण्डान्तरमासाद्य गिरिग्रामकमन्दिरे

she (Leelaa) entered the innermost point of the Cosmic Egg (Brahmaanda) in 'that house in the GiriGraama' only, which was inside the limited minuscule measure of space (PraadeshaMaatra) of the empty sky only (where the Brahmin Vasishta-Jeeva was entrapped by the boon),  
in the 'inside of that very house' only (where the Brahmin had died);

ब्रह्माण्डात्परिनिर्गत्य स्वगृहे स्थितिमाययौ,

and again she came out of that Brahmaanda and then reached her own house (harem in Padma's world);

स्वनात्स्वप्नान्तरं प्राप्य यथा तल्पगतः पुमान्। (28.06, 07, 08)

similar to where a person enters one dream-world from the another, even as he remains in the bed itself.

[It was just the space to space transformation of the perceived.

It was just the changing pattern of information that she experienced without any movement at all as the Self-state.

Actually nothing travelled anywhere.

It was just an experience she obtained by the grace of Sarasvati.

It is like the reflection (which is also made of mirror) entering the innermost point of the mirror-ness and seeing another reflected world.]

प्रतिभामात्रमेवैतत्सर्वमाकाशमात्रकं, न ब्रह्माण्डं न संसारो न कुड्यादि न दूरता। (28.09)

Everything is just appearance in the expanse of emptiness only.

There is no Brahmaanda, no worldly existence, no solid boundary, no distance!

स्वचित्तमेव कचति तयोस्तादृक्मनोहरं वासनामात्रसोल्लेखं क्व ब्रह्माण्डं क्व संसृतिः। (28.10)

Their own minds shine like this as the desired worlds. It is just a picture painted by the Vaasanaas!

Where is the Cosmic Egg, or where is the worldly existence?

निरावरणमेवेदं ज्ञस्याकाशमनन्तकं किञ्चित्स्वचित्तेनोन्नीतं स्पन्दयुक्त्येव मारुतः। (28.11)

The expanse of the Chit is endless, without any extending obstructions.

The vibration in Chit is the mind; like the vibration in the space is the wind.

चिदाकाशमजं शान्तं सर्वत्रैव हि सर्वदा चित्त्वाज्जगदिवाभाति स्वयमेवात्मनात्मनि। (28.12)

The unborn Chidaakaasha alone always everywhere shines by itself, in its own Self like this world, because of its cognizing power.

येन बुद्धं तु तस्यैतदाकाशादपि शून्यकं, न बुद्धं तस्यैतद्वज्रसाराचलोपमम्। (28.13)

For an enlightened one, this world is emptier than space.

For a non-enlightened person, this world is like a mountain as hard as the diamond.

गृह एव यथा स्वप्ने नगरं भाति भासुरं तथैतदसदेवान्तश्चिद्धातौ भाति भास्वरम्। (28.14)

The house (where one is asleep) itself, shines as a big city in the dream.

This world (of Arundhati) also, though unreal, shines lustrously inside the essence of Chit (the pure awareness).

यथा मरौ जलं बुद्धं कटकत्वं च हेमनि असत्सदिव भातीदं तथा दृश्यत्वमात्मनि। (28.15)

Like the water in the desert, like the bracelet in the gold, this unreal world appears real as 'the Seen phenomenon' in one's own self-essence.

## GIRIGRAAMA, THE HEAVEN FALLEN ON EARTH

[GiriGraama was a beautiful place.

‘GiriGraama’ means villages built along the slopes of the hills and mountains rising high into the sky.

The hills are usually in higher landscape and are almost at the level of clouds.

Houses built in the hills also are usually covered by the misty clouds.

The sky looks very near as if one can pluck the stars like flowers.

Streams flow from every nook and corner of the hills.

Fertile soil makes the trees and creepers grow into enormous sizes unheard of in plains that are stuck to the hot tropical lands near the sea.

The village folk in this GiriGraama were simple folk who were content and happy in their own world of cows and fields. Cows had abundant grass to eat and yielded milk in abundance too. Milk, butter and curds were consumed like water.

These simple folk lacked nothing in life.

Brahmins were kind to even pests, and were engaged in their routine life of rites and sacrifices.

Womenfolk were devoted wives who were happy to be engaged in their endless jobs of house-keeping, cooking, tending cows, cutting grass for the cows, collecting sticks for fuel, bringing water from the streams, caring for calves, tending plants and creepers, tending to their children, serving the husband and so on. Usually they did not need much and were happy content.

Arundhati belonged to one such family, where she never knew the word ‘rest’.

She worked hard for the family; and loved her life.

She was devoted to her husband and served him like a god.

She knew nothing except her family and their welfare.

Even in such a closed life, her husband chanced to develop a Vaasanaa for wealth and luxuries and pined for such a royal life; and eventually lived as Padma, the great emperor.]

[Vaalmiki gives a description of the hill village in detail.

Jagat is not just the delusion and illusion you have access to; but is the beauty also of the Brahman state, which expresses in such bountiful expressions of Nature.

A realized person who is established in the oneness of Brahman alone can understand the beauty of Brahman, and word it also like Maharshi Vaalmiki.

Salutation to Vaalmiki the greatest poet and Knower!

Here is the the detailed description of GiriGraama, the heaven fallen on Earth.]

(28.16) to (28.22) is one single sentence

एवमाकथयन्त्यौ ते ललने ललिताकृती गृहान्निर्ययतुर्बाह्यं चारुचंक्रमणक्रमैः (28.16)

Conversing in this manner, those ladies of charming forms went out of the house through the beautiful pathways (in the village);

आदृश्ये ग्रामलोकेन प्रेक्षमाणे,

and, as they looked all around the village-world, they ‘saw in front of them’-

पुरोगिरिं चुम्बिताकाशकुहरं संस्पृष्टादित्यमण्डलम्, (28.17)

a huge mountain raising high to kiss the hole in the sky with its peak touching the solar sphere;

नानावर्णाखिलोत्फुल्लविचित्रवननिर्मलं,

(they saw) taintless forests appearing strange,

being covered fully with varieties of flowers with various colours;

नानानिर्झरनिर्हादकूजत्वनविहङ्गमं, (28.18)

many numbers of water-falls of various sizes; and the ‘forest birds’ cooing out for their mates;

विचित्रमञ्जरीपुञ्जपिञ्जराम्बुदमण्डलं,

trees rising high with clouds of colourful clusters of flowers;

स्वभ्रमच्छगुलुच्छाग्रविश्रान्तखगसारसं, (28.19)

Saarasa birds resting at the edge of the  
'Guluccha creepers with the white clusters that were beautiful like the clouds';

सारवञ्जुलविस्तारगुप्ताखिलसरित्तं,

'lather drops' raising from the spraying waves hiding the river banks completely;

असमाप्तशिलाश्वभ्रलतावर्तनमारुतं, (28.20)

the winds rolling the creepers that rose up from the rocky holes and had no support to hold on to;

(a-samyag-aapta- asamaapta);

पुष्पाग्रपिहिताकाशकोशकुड्यकवारिदं,

clouds acting as the blocking wall in the sky,

to hold back the flowers growing on the edge of the trees in the peaks;

पतद्दीर्घसरित्स्रोतःस्फुरन्मुक्ताकलापकं, (28.21)

a beautiful network of pearl garlands produced by the water-streams falling from far above;

चलद्दक्षवन्व्यूहवातवेल्लिसरित्तं,

the river banks windy, because of the violently moving groves of trees in the forest;

नानावनाकुलोपान्तच्छायासततशीतलम्। (28.22)

the place always cool with the shades provided by the different forests.

(28.23) to (28.63) is one single sentence

[Whatever you can imagine as beautiful and pleasing in nature was already there as the 'nature-made heaven' of flowers, bees, birds, cows, cool shades of trees, flower-filled branches and what not!]

अथ ते ललने तत्र तदा ददृशतुः स्वयं तं गिरिग्रामकं व्योम्नः स्वर्गखण्डमिव च्युतम्, (28.23)

Then those two ladies saw the village as a 'piece of heaven' fallen on the Earth; (because of)

रटप्रणालीपटलं पूर्णपुष्करिणीगणम्

the murmuring sound of canals, lakes filled completely with lotuses,

द्विजैः कुचकुचैः कूजत्स्वलीलाश्वभ्रकच्छकम्, (28.24)

the birds making 'kuchaKucha' sounds, where they played in the lands filled with marshy grounds,

गच्छद्गोवृन्दहंकारकरालाखिलकुञ्जकं

all the wildly grown bushes echoing the 'hum' sound of the cows moving about,

कुञ्जगुल्मखण्डाद्यम् सच्छायघनशाद्वलम्, (28.25)

filled with bowers and hedges, and the grasses thickly growing under the shade of the trees,

दुष्प्रवेशार्ककिरणं दशन्नीहारधूसरम्,

sunlight unable to piece through the thick foliage of the trees;

misty surroundings looking ashy because of the rocks,

उदग्रमञ्जरीपुञ्जजटालं विशिखान्तरम्, (28.26)

the vast flowery bushes looking like the flame-less fire

and covering the mountains like matted locks;

शिलाकुहरवाःस्फारप्रोच्यलन्मुक्तनिर्झरैः स्मारिताचलनिर्धूतक्षीरोदकजलश्रियम्, (28.27)

pearl-like water drops rising from the rock surfaces by the splashing water-falls, reminding one of the milk ocean which dashed against the (Mandara) Mountain;

फलमाल्यमहाभारभासुरैरजिरद्रुमैः आनीय पुष्पसंभारं तिष्ठद्विरिव संकुलम्, (28.28)

the yards looking beautiful with the trees weighed by abundant fruit-garlands;

the trees bringing abundant flowers and standing in a group as if;

तरत्तरङ्गझङ्कारकारिमारुतकंपितैः कीर्णपुष्पसमावृष्टं द्रुमैरपि रसाकुलैः, (28.29)

the moist trees swaying in the winds,  
 which were blowing across the river waters with a great hissing noise  
 and scattering flowers from everywhere;  
 the trees were oozing with fruits and honey-filled flowers;  
 अशङ्कितशिलाकूटस्रवदब्बिन्दुटंकृतैः किञ्चित्कृतरवं गुप्तैरशङ्कैः शङ्कितैः खगैः  
 उत्फाललहरीश्रान्तसीकरास्वादनाकुलैः नयामुडुपरावर्तवृत्तिभिर्विहगैर्वृतम्, (28.30, 31)  
 ‘birds’ abounded everywhere, and  
 they hid whenever the water drops hit the rocks with a tinkling sound like that of a twanging bow;  
 they swallowed the water that rose up in sprays;  
 they moved over the rivers like twinkling stars on the move;  
 उतालतालविश्रान्तकाकालोकनशङ्कितैः बालैः प्रगोपितामिक्षाखण्डं जीर्णस्वभुक्तकैः, (28.32)  
 little boys hid their half-eaten milk cakes  
 to protect them from the cats and crows perching on top of the trees;  
 पुष्पशेखरसंभारवसनाग्रगामबालकम्बर्जूरनिम्बजंबीरगहनोपान्तशीतलम्, (28.33)  
 children were decorated with flowers on the head and as garments also;  
 the surroundings were always cool with the date trees, lemon and orange trees;  
 क्षौमाग्रहस्ताम्बरया मञ्जरीपूर्णकर्णया क्षुत्क्षीणयाक्रान्तरथ्यं ग्रामकीटककान्तया, (28.34)  
 the ‘hungry hunter women’ looking like black-hued trees with their ears covered with flowers,  
 moved along the roads attracting the village flies;  
 सरित्तरङ्गसंघट्टसंरावाश्रुतसंकथम्कर्मजाद्यघनत्रासवाञ्छितैकान्तसंस्थितम्, (28.35)  
 the noise of the streams and rivers made conversations to be loud and shrieking;  
 lazy people who avoided work as an extreme pain, sought the shady solitary places to lie around;  
 दधिलिसास्यहस्तांसैः स्निग्धपुष्पलताधरैः नग्नैर्गोमयपङ्काङ्कैर्बालैराकुलचत्वरम्, (28.36)  
 little boys crowded the cross sections of the roads; their faces and hands were covered by curd;  
 their lips smelt like flowers; they wore no clothes;  
 and they tossed the cow-dung cakes all around, making a lot of noise;  
 तीरशाद्वलवल्लीनां दोलन्दोलनकारिभिः तरङ्गैर्वाह्यमानस्य लेखिकाङ्कितसैकतम्, (28.37)  
 the rivers made the creepers on the land to bend like swings (for the children to play around);  
 and made wavy marks on the banks;  
 दधिक्षीरघनामोदमत्तमन्थरमक्षिकम्कामभुक्तार्थतोद्वाष्पजर्जराबलबालकम्, (28.38)  
 the flies were in stupor and moved slowly, stuck by the thick smell of the milk and curd;  
 the children were crying and making tantrums,  
 asking for more eatables and delicacies made of milk;  
 गोमयासिक्तवलयकरनारीकृतक्रुधम्धम्मिल्लवलनात्यग्रत्रस्तस्त्रीविहसज्जनम्, (28.39)  
 the women who had their hands covered by cow-dung (while making cakes as fuel)  
 were having small tiffs with each other, and were struggling to tie their loosened hair,  
 making themselves a laughing stock for others;  
 दान्तपुष्पच्छदोत्सन्नपतत्ककुदवायसम्गृहरथ्यागणद्वारकीर्णक्रूरकुरण्टकम्, (28.40)  
 the crows which were trying to grab the offerings at the rites were chased away  
 by the pious Brahmins who had mastered their ‘anger emotion’ (Daanta),  
 by throwing flowers and leaves at them (and not the sticks and stones);  
 the outside of the doors and road-ends were bordered with thorny Kurantaka plants;  
 गृहपार्श्वस्थितश्वभ्रकुञ्जैः कुसुमितप्रभैः प्रत्यहं प्रातरागुल्फमाकीर्णकुसुमाजिरम्, (28.41)  
 daily in the mornings the outside yards would be filled with flowers  
 brought from the bushes that were growing wildly all over the open holes;



चरच्चमरसारङ्गजालजङ्गलखण्डकैः गुञ्जानिकुञ्जसंजातशष्पसुसमृगाभकम्, (28.42)

the forests abounded in varieties of deer which moved freely without fear;  
just born deer-cubs could be found in the beds of the newly sprouted grasses;

एकान्तसुसवत्सैककर्णस्पन्दास्तमक्षिकम्गोपोच्छिष्टीकृतदधिस्वसृक्किस्पन्दिमक्षिकम्, (28.43)

'flies could be found' hovering near the ear of a child left sleeping alone in a house corner  
and, near the mouths of children oozing with the curd and milk they had consumed;

समस्तसद्मसंक्षीणमक्षिकाक्षिसमाक्षिकम्,

honey was stored inside the houses, making bees scarce in those places.

फुल्लाशोकद्रुमोद्यानकृतलाक्षिकमन्दिरम्, (28.44)

gardens with Ashoka trees in full bloom contained  
the sporting houses constructed with sticks coloured by the plant dyes;

सीकरासारमरुता नित्याद्रविकचद्रुमम्,

the trees were always wet with the sprays carried by the wind,  
and were covered by fresh flowers always;

कदम्बमुकुलप्रोतसमस्तच्छादनतृणम्प्रतिकृतलताफुल्लकेतकोत्करपाण्डुरम्,

the entire grass land was covered by the scattered Kadamba buds;  
the place was white with the Ketaki flowers,  
that bloomed even if the creepers were cut again and again;

वहत्प्राणालपटलीरणद्गुरुगुरारवम्, (28.45,46)

the flags hoisted for auspiciousness fluttered always making murmuring noises;

वातायनगुहानिर्यत्सौधविश्रान्तवारिदम्पूर्णपुष्करिणीपङ्क्तिपूर्णराजपृथूतरम्, (28.47)

the clouds entered through the window holes and rested on the roof tops;  
rows of pools shone with lotuses that looked like full moons,  
and made it difficult to identify the real moon;

नीरन्ध्रविटपिच्छायाशीतलामलशाद्वलम्सर्वशष्पाग्रवार्बिन्दुप्रतिबिम्बिततारकम्, (28.48)

the grassy ground was covered without a gap with the shades of branches;  
each grass edge had a water drop on it which reflected the light as if holding a star;

अनारतपतत्फुल्लहिमवर्षसितालयम्बिचित्रमञ्जरीपुष्पपत्रसत्फलपादपम्, (28.49)

always the bloomed flowers fell like snow fall  
and made the house look white as if covered by snow;  
the trees were of various types

and shone colourful with many varieties of fruits, flowers and leaves;

गृहकक्षान्तरालीनमेघसुप्तचिरण्टिकम्सौधस्थमेघविद्युद्भिरनादेयप्रदीपकम्, (28.50)

the married ladies slept in the misty cloud that seeped inside the rooms;  
the lamps were rarely in use because of the lightning flashes of the clouds near the roof tops;

कन्दरानिलभाङ्कारघनघुंघुममण्डपम्चरच्चकोरहारीतहरिणीहरिमन्दिरम्, (28.51)

the bowers were filled with thundering noise when the winds hit them and echoed inside the caves;  
the houses were beautiful with the birds like Chakora and Haareeta and their sweet cries;

उन्निद्रकन्दोलद्वान्तमांसलामोदमन्थरैः मरुद्धिर्मन्दमायातुमारब्धैर्लोलपल्लवम् (28.52)

the tender leaves rested in the 'slowly moving winds'  
that were heavy with the fragrance of the-just bloomed Kandali flowers;

## WHO CAN DESCRIBE THE BEAUTY OF THE HOUSES IN THE HILLS?

[The hills were filled with trees and birds, creepers and flowers, waterfalls and mist, deer and cows, winds and fragrance and all the beauty of the nature one can imagine.

Imagine the glory of living in such hill houses. How beautiful these houses were!]

(All the adjectives given here refer to the houses in hills and their beauty. Some verses presented here also have 'Shabda Alamkaara', where the sound of the verses itself reflects the sense of the words.

In total, the verses reflect the joy of life in these mountain villages.)

लावकालापलीलायामालीनललनागणं कोककोकिलकाकोलकोलाहलसमाकुलम् (28.53)

groups of women were absorbed in the various cooing sounds of the birds  
like parrots, Sarikaas etc (which repeated their words);

the place was filled with the combined ruckus of birds like ruddy geese, cuckoos and ravens;

शालतालतमालाब्जनीलतत्फलमालिनं वल्लीवलयविन्यासविलासवलितद्रुमम्, (28.54)

it was garlanded by the fruits looking like blue lotuses of Shaala Taala and Tamaala trees;  
the trees were enveloped all around by many types of creepers, in various ways beautifully;

आलोलपल्लवलतावलितायनानामुत्फुल्लकन्दलशिलीन्ध्रसुगन्धितानाम्,

the gracefully moving creepers were enveloping all around in an increasing manner;  
the fragrance of the bloomed Kandala and Shilindra flowers filled everywhere;

तालीतमालदलताण्डवमण्डपानामारामफुल्लकुसुमद्रुमशीतलानाम्, (28.55)

the Mandapas were covered by the violently falling Taalee and Tamaala leaves;  
gardens (that were naturally formed) were cool with the fragrant bloomed flowers;

साराववारिचलनाकुलगोकुलानामानीलसस्यकुसुमस्थलशोभितानाम्,

the cows were apprehensive by the wild noise made by the water streams;  
the entire area was beautiful with the dark green plants and flowers;

तीरद्रुमप्रकरगुप्तसरिद्रयाणां नीरन्ध्रपुष्पितलताग्रवितानकानाम्, (28.56)

the trees on the banks hid the streams that moved fast;  
the flowers at the edge of the creepers were densely grown and made a canopy of flowers;

उद्यानकुन्दमकरन्दसुगन्धितानां गन्धान्धषट्पदकुलान्तरितांबुजानाम्,

the fragrance of the honey of jasmine flowers filled the gardens;  
the lotuses were covered by the bees blinded by the fragrance;

सौन्दर्यजितपुरन्दरमन्दिराणां राजीवराजिरजसारुणिताम्बराणाम्, (28.57)

the place was more beautiful than the mansion of Indra;  
the sky was red with the pollen of the groves of lotuses;

रंहोवहृद्विरिनदीरवघर्घराणां कुन्दावदातजलद्युतिभासुराणाम्,

the murmuring noise of the speedily moving rivers was heard always;  
the waters shone with the whiteness of jasmines;

सौधस्थितोल्लसितफुल्ललतालयानां लीलावलोलकलकण्ठविहङ्गमानाम्, (28.58)

the creepers on the roofs covered the top of the houses with the bloomed flowers;  
birds sang melodiously as they flew about in sport;

उल्लासिकौसुमदलास्तरणस्थयूनामापादमावलितमाल्यविलासिनीनाम्,

the young men relaxed on the beds made of soft flowers;  
the girls moved about covered by garlands from head to foot;

सर्वत्र सुन्दरनवाङ्कुरदन्तुराणां शोभोल्लसद्वरलताकुलमार्गणानाम्, (28.59)

everywhere was the rugged covering of sprouts.  
the thicket of reeds were begging the beautiful creepers to fall all over them;

संजातकोमललतोत्पलसंकुलानां तिष्ठत्पयोदपटसंवलितालयानाम्,  
 there were crowds of lotuses with their tender petals;  
 the houses were covered all over by the layers of motionless clouds;  
 नीहारहारहरितस्थलविश्रुतानां सौधस्थमेघतडिदाकुलिताङ्गनानाम्, (28.60)  
 the place was renowned for the dark areas garlanded by misty sprays;  
 the women on the terraces were frightened by the flashes of lightning in the clouds so nearby;  
 नीलोत्पलोल्लसितसौरभसुन्दराणां हुंकारहारिहरितोन्मुखगोकुलानां,  
 they were made beautiful by the fragrance of the bloomed blue lotuses;  
 the cows were moving towards the grass with their mooing sounds pleasing all;  
 विश्रब्धमुग्धमृगसारगृहाजिराणामुन्नृत्यबर्हिघनसीकरनिर्झराणाम्, (28.61)  
 the guileless deer moved about freely in the courtyards;  
 the peacocks danced in the sprays of the huge waterfalls;  
 सौगन्ध्यमत्तपवनाहतविकलवानां वप्रौषधिज्वलनविस्मृतदीपकानाम्,  
 the residents were made breathless by the thick fragrance blown by the mountain winds;  
 the lamps were forgotten because of the lustrous creepers in the fields;  
 कोलाहलाकुलकुलायकुलाकुलानां कुल्याकुलाकलकलाश्रुतसंकथानाम्, (28.62)  
 there was always the maddening sound of the birds settled inside their nests, and their conversations  
 subdued even the noise made by the heavy waterfalls;  
 मुक्ताफलप्रकरसुन्दरबिन्दुपातशीताखिलद्रुमलतातृणपल्लवानाम्लक्ष्मीमनस्तमितपुष्पविकासभाजां  
 all the leaves and grasses and creepers and trees were always cool  
 with the beautiful water drops covering them like pearls;  
 the flowers never ever stopped blooming;  
 शक्नोति कः कलयितुं गिरिमन्दिराणाम्। (28.63)  
 who can describe the beauty of the houses in the hills?

THE TWO DIVINE LADIES ENTER THE VILLAGE GARDENS

तत्र ते पेततुर्देव्यौ ग्रामेऽन्तःशीतलात्मनि भोगमोक्षश्रियो शान्ते पुम्सीव विदितात्मनि। (29.01)  
 The two divine ladies descended down to that village which cooled their inner selves, similar to the  
 experience of a person who feels peace when the (longing for the) sense-pleasures and liberation  
 both get subdued at the time of realization.

कालेनैतावता लीला तेनाभ्यासेन साभवत्शुद्धज्ञानैकदेहत्वात्त्रिकालामलदर्शिनी। (29.02)  
 By this time Leelaa, by sincere practice (of Vichaara) had become endowed with the form of  
 Knowledge, and was able to visualize clearly the occurrences in all the three phases of Time.

अथ सस्मार सर्वास्ताः प्राक्तनीः संसृतेर्गतीः सा स्वयं स्वरसेनैव प्राग्जन्ममरणादिकाः। (29.03)  
 Then she remembered all that had happened in the Creation in the past; and by her own knowledge  
 knew about the births and deaths she underwent in the past.

लीलोवाच  
Leelaa spoke

ARUNDHATT'S LIFE AS THE BRAHMIN'S WIFE

देवि देशमिमं दृष्ट्वा त्वत्प्रसादात्स्मराम्यहं इह तत्प्राक्तनं सर्वं चेष्टितं चेष्टितान्तरम्। (29.04)

Devi, seeing this village, now I remember by your grace all the actions done here in my past life and even all that happened between those actions.

(29.05) to (29.15) is one single sentence

इहाभूवं जीर्णा शिरालाङ्गी कृशा सिता ब्राह्मणी, शुष्कदर्भाग्रभेदरूक्षाकरोदरा, (29.05)

Here I was born as a Brahmin lady; thin and pale; my stomach dried up as if pierced by the sharp edges of the Darbha grass (since I never ate much to fill the belly);

भर्तुः कुलकरी भार्या, दोहमन्थानशालिनी, माता सकलपुत्राणामतिथीनां प्रियंकरी, (29.06)

was a devoted wife acting as the 'auspicious light' of the husband's household; was talented in churning the butter; was a caring mother for the children; was a loving host to guests;

देवद्विजसतां भक्ता, सिक्ताङ्गी घृतगोरसैः, भर्जनी चरुकुम्भादिभाण्डोपस्करशोधिनी, (29.07)

was respectful towards Brahmins and deities and saints; my body was always whitened by the constant contact of milk and ghee; was good in washing vessels like frying pans, oblation vessels, pots etc;

नित्यमन्नलवाकैककाचकम्बुप्रकोष्ठका, जामातृदुहितृभ्रातृपितृमातृप्रपूजनी, (29.08)

was always wearing just one glass bangle that was tainted by a piece of cooked rice on my wrist; I served the son-in-law, daughter, brother, mother and father with care and affection;

आदेहं सद्यभृत्यैव प्रक्षीणदिनयामिनी, वाचं चिरं चिरमिति वादिन्यनिशमाकुला, (29.09)

day and night was withering away my limbs like a servant-maid of my husband's house; was always anxiously saying, 'Oh, it is late' 'Oh it is late' ;

काहं क इव संसार इति स्वप्नेऽप्यसंकथा, जाया श्रोत्रियमूढस्य तादृशस्यैव दुर्धियः, (29.10)

I never wondered about questions like 'who am I', 'what is this world' even in my dreams (being so much lost in the never-ending continuous house-jobs); was acting the wife for a person who was ignorant though versed in Vedas, and who was completely immersed in the house affairs like me;

एकनिष्ठा समिच्छाकगोमयेन्धनसञ्चये, म्लानकंबलसंवीतशिरालकृशगात्रिका, (29.11)

was always engaged in collecting sticks for the fire worship of my husband, collecting dried up branches for making the fire in the kitchen, collecting cow dung for the fire kindling; was using a worn out blanket to cover my emaciated body thinned out like the nerves;

तर्णकीकर्णजाहस्थकृमिनिष्कासतत्परा, गृहशाकायनासेकसत्त्वराहूतकर्परा, (29.12)

was engaged in removing the worms from the root-ends of the calf's ears; was carrying the frying pot in the hand hurrying through the process of washing and cooking of the vegetables for the household;

नीलनीरतरङ्गान्ततृणतर्पिततर्णिका, प्रतिक्षणं गृहद्वारकृतलेपनवर्णका, (29.13)

was feeding the calves with tender grass brought with effort from the edge of the ponds; was every moment decorating the door step of the house with (auspicious) colours;

नीत्यर्थं गृहभृत्यानामादीनकृतवाच्यता, मर्यादानियमादब्धेर्वेलेवानिशमच्युता, (29.14)

was commented upon by others who sympathized with me about the unruly behaviour of the servants; was like the ocean wave, never swerving the honour limits of the family;

जीर्णपर्णसवर्णैककर्णदोलाधिरूढया काष्ठताड्यजराभीतजीववृत्त्येव चिह्निता"। (29.15)

gradually I was given to the aging process in such a routine mechanical life with my body turned pale like a dried up leaf, with the left deafened ear hanging and shaking because of the shivering head, as if ready to beat up that ear with the stick raised high, fearful of the aging process.”

(And the old lady had died instantly when her husband had died bed-ridden.)

इत्युक्त्वा संचरन्ती सा शिखरिग्रामकोटरे संचरन्त्याः सरस्वत्या दर्शयामास सस्मयम्। (29.16)

Having spoken thus, as she wandered in the village at the base of the mountain, feeling very much surprised, she showed many familiar places to Sarasvati who walked along with her.

(29.17) to (29.24) is one single sentence

“इयं मे पाटलाखण्डमण्डिता पुष्पवाटिका इयं मे पुष्पितोद्यानमण्डपाशोकवाटिका, (29.17)

“Here is my flower garden adorned by the uncut red-hued trumpet flowers; here is the dome in my garden filled with flowers; and here is the grove of Ashoka tree;

इयं पुष्करिणीतीरद्रुमाग्रन्थिततर्णका इयं सा कर्णिकानाम्नी तर्णिका मुक्तपर्णिका, (29.18)

here is the temple lake with the tree on its bank where the calf was tied with a loose rope and left to graze; here is that calf by the name of Karnikaa that is not eating grass because of my death;

इयं सा मेऽलसाकीर्णा वराकी जलहारिका अद्याष्टमं दिनं बाष्पक्लिन्नाक्षी परिरोदिति, (29.19)

here is that poor water-maid who orphaned by my death is filled with tears in the eyes and crying on the eighth day of my death;

इयं देवि मया भुक्तमिहोषितमिह स्थितं इह सुसमिहापीतमिह दत्तमिहाहतम्, (29.20)

here is where I ate my food, here I lived, here I stood, here I slept, here I drank water, here I gave, here I fetched things;

एष मे ज्येष्ठशर्माख्यः पुत्रो रोदिति मन्दिरे, एषा मे जङ्गले धेनुर्दोग्धी चरति शाद्वलम्, (29.21)

this eldest son of mine is crying for me here in the house; here is the cow that is grazing in the forest and was milked by me;

गृहे वसन्तदाहाय रूक्षक्षारविधूसरं, स्वदेहमिव पञ्चाक्षं पश्येमं प्रघणं मम, (29.22)

here are the ashes of the fire lighted on the spring festival day; here is the porch with five windows which I loved like my own body;

तुम्बीलताभिरुगाभिः पुष्ठाभिरिव वेष्टितं महानसस्थानमिदं मम देहमिवापरम्, (29.23)

this is the cooking area, which is like my other body, surrounded by Tumbi creepers grown by me;

एते रोदनताम्नाक्षा बान्धवो भुवि बन्धनं अङ्गदार्पितरुद्राक्षा आहरन्त्यनलेन्धनम्"। (29.24)

these are the relatives who bound me to this Earth; their eyes are reddened by crying incessantly; and wearing the Rudraaksha (rosary) on their bodies, they are bringing firewood to light the fire.”

(29.24) to (29.31) is one single sentence

MY HOUSE-MANDAPA

“अनारतं शिलाकच्छे गुच्छाच्छोटनकारिभिः तरङ्गैः स्थगिताकारं स्पष्टतीरलतादलैः, (29.25)

“Always the water waves will continuously splash against the moist rocks and the mist was stabilized there permanently; the banks were covered by leaves always;

सीकराकीर्णपर्यन्तशाद्वलस्थलसल्लतैः शिलाफलहकास्फालफेनिलोत्पलसीकरैः, (29.26)

the creepers on the edges of the grassland were always wet by the spray of the water drops; the waters continuously hitting the rocks would cover the surface with lather and the spray would fill the air;

तुषारीकृतमध्याह्नदिवाकरकरोत्करैः फुल्लपुष्पोत्करासारप्रणादोत्कतटद्रुमैः, (29.27)

the rays of the mid-noon sun were also very cold; the trees on the banks would feel excited as it were, by the humming noise of the bees that sought their bloomed flowers.

विद्रुमैरिव संक्रान्तफुल्लकिंशुककान्तिभिः व्यासया पुष्पराशीनां समुल्लासनकारिभिः, (29.28)

the shine of the Kimshuka flowers made the place look like a coral land;  
it was so joyful to see the place covered by varieties of flowers;

उद्यमानफलापूरसुव्यग्रग्रामबालया महाकलकलावर्तमत्तया ग्रामकुल्यया, (29.29)

the village girl would be engaged in catching the fruits that were carried across by the floods;  
the 'village stream' flowed across with great noise;

वेष्टितस्तरलास्फालजलधौततलोपलः घनपत्रतरुच्छन्नच्छायासततशीतलः, (29.30)

the rocks would always be washed by the flowing waters;  
my house would be always cool by the shade provided by the trees filled with dense foliage;

अयमालक्ष्यते फुल्ललतावलनसुन्दरः दलद्रुलुच्छकाच्छन्नगवाक्षो गृहमण्डपः"। (29.31)

I now see my house-Mandapa, beautiful with the surrounding creepers with bloomed flowers;  
the window covered by clusters of flowers and fruits of the tree that is losing its leaves."